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STUDY XXIII.—THE FUTURE. MARK 13:1-37.

Résumé. 1. The spirit and purpose of the questioners of Jesus. 2. The answers of Jesus as revealing his views, 1) of the future life; 2) of the essence of religion; 3) of the Christ. 3. His opinion of the scribes and the reason for it. 4. The issue of all these controversies.

I. The Material Analyzed.

Read carefully Mark 13:1-37, and be able to make a definite statement concerning each of the following points, e. g.:

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| 1. Conversation on leaving the temple (vs. 1,2); | 5. the decisive sign and its lesson (vs. 14-23); |
| 2. the disciples' inquiry (vs. 3,4); | 6. the events to follow (vs. 24-27); |
| 3. the prospect of social disturbances and their lesson (vs. 5-8); | 7. the certainty and the uncertainty involved (vs. 28-32); |
| 4. the prospect of personal trials and their lesson (vs. 9-13); | 8. the final warning (vs. 33-37). |

II. The Material Compared.

1. In connection with Mk. 13:1-37 read with care Mt. 24:1-51; Lk. 21:5-36.
2. Compare the three accounts more or less fully according to the time which can be given to this work, observing particularly, 1) new facts or statements, Mt. 24:3, 15, 20, 26-28, 30, 37-41; Lk. 21:20, 24-26, 28; 2) the different forms of the parable, Mk. 13:34-36; Mt. 24:43-51; Lk. 21:34-36.
3. From this comparison draw some conclusions as to the origin and relations of these three reports of this speech.

III. The Material Explained.**1. TEXTUAL TOPICS AND QUESTIONS.**

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| 1) V. 3. | <i>Mount of Olives</i> ; its location in reference to Jerusalem? | | fillment in that generation (cf. Col. 1:6, 23; Rom. 1:8); or (2) is still to be fulfilled. |
| 2) V. 4. | (a) <i>These things</i> ; i. e. (1) the event of v. 2; (2) the events of Mt. 24:3b, regarded either as involved in (1), or as distinct from it.
(b) Note the two questions here concerning (1) the <i>time</i> of the event and (2) the <i>sign</i> of its nearness. | 9) V. 13. | (a) <i>Hated</i> ; why was this to be expected?
(b) <i>Saved</i> ; from what? (1) the material destruction (vs. 6-12)? or (2) spiritual disaster and final loss? Cf. v. 20. |
| 3) V. 6. | (a) <i>Shall come</i> ; i. e. "as you expect me to come." Cf. Mk. 8:38; Mt. 16:28.
(b) <i>In my name</i> ; i. e. "as the Christ." Note Jesus' idea of himself. | 10) V. 14. | (a) <i>Abomination of desolation</i> ; i. e. the abominable thing (or person) producing desolation. For the event referred to cf. Lk. 21:20; Mt. 24:15.
(b) <i>Him that readeth</i> ; (1) either this record, referred to by the writer, or (2) Daniel 9:27; 11:31, referred to by Jesus. |
| 4) Vs. 7, 8. | Are these events to be regarded as literally to come to pass? | 11) V. 15. | <i>Not go down</i> ; i. e. through the house, but by the outer stairway. |
| 5) V. 7. | <i>End</i> ; i. e. when "these things" shall come to pass; so v. 13. | 12) V. 19. | (a) <i>Those days</i> ; i. e. following the event of v. 14.
(b) <i>After</i> ; how long? Cf. Lk. 21:24b; Mt. 24:29. |
| 6) V. 8. | <i>Beginning of travail</i> ; i. e. only the beginning of disturbances leading up to the "end." | 13) V. 24. | <i>Those days</i> ; how related to (1) v. 14 and (2) v. 19? |
| 7) V. 9. | Cf. Acts 5:27, 40; 2 Cor. 11:24; Acts 24:1; 25:23-27. | | |
| 8) V. 10. | (a) <i>First</i> ; i. e. "before the end."
(b) This prophecy either (1) may be regarded as having its ful- | | |

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| <p>14) Vs. 24, 25. (a) Are these events literal? or (b) is the language symbolical? Cf. Joel 2:1,2,10; Isa. 13:6-10.</p> <p>15) V. 26. <i>Son of Man</i>; cf. Dan. 7:13; Mt. 16:28.</p> <p>16) V. 27. <i>Angels</i>; either (a) "messengers" (cf. Mal. 3:1), apostles and preachers, or (b) angelic beings.</p> <p>17) V. 29. <i>These things</i>; either the event of (1) vs. 5-22 or (2) vs. 14-22 only. So v. 30.</p> <p>18) V. 30. <i>This generation</i>; whether (1) the present generation, cf. Mk. 9:1, or (2) the Jewish people?</p> | <p>19) V. 32. <i>Neither the Son</i>; whether (a) because he would not? or (b) because he could not?</p> <p>20) V. 33. <i>Pray</i>; whether (a) for his coming? or (b) to be prepared for it?</p> <p>21) Vs. 34-36. (a) Note the essential thought; (b) consider the significance of the details: (1) the lord; (2) the servants and the porter; (3) the house; (4) the night seasons (v. 35); (5) "sleeping."</p> |
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2. GENERAL TOPICS.

The Interpretation of the Discourse. (a) Note the elements of difficulty in understanding its meaning, (1) words indefinite in respect to the time or event referred to, e. g. *these things* (vs. 4,8,29,30), *end* (vs. 7,13), *first* (v. 10), *those days* (vs. 19,24), *all things* (v. 23), *the time* (v. 33); (2) phrases ambiguous in meaning, e. g. *all nations* (v. 10), *angels* (v. 27), *this generation* (v. 30); (b) consider the two principal explanations of the discourse; (1) two events, widely separate in time, are predicted—the destruction of Jerusalem, with its sign (v. 14)—the coming of the Christ with two successive signs (vs. 6-8, 9-13); (2) one event is predicted—the coming of the Christ, which is identical with the destruction of Jerusalem, with three successive signs (vs. 5-8, 9-13,14); (c) according to the *first* view how interpret (1) v. 10; (2) *after*, v. 24 (cf. Mt. 24:29); (3) v. 30; (4) v. 32; (d) according to the *second* view how interpret (1) v. 10; (2) *angels*, v. 27; (3) v. 32 as over against v. 30? (e) taking all things into consideration what view is most acceptable?

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) places, 2) important events, 3) historical allusions, 4) important teachings, 5) Jesus as man and more than man, 6) literary data.
2. *Condense the material*, Mk. 13:1-37, into the briefest possible statement, e. g.:
 - vs. 1-4. Jesus declares that the temple, massive as it is, shall be totally destroyed. He is asked concerning the time and the sign of these events.
 - vs. 5-8. He replies, False Christs, social conflicts, physical disturbances, will come as the beginning of trouble.
 - vs. 9-13. You will suffer persecutions and hatred from all for my sake and you must preach everywhere first; he that endureth will reach the end.
 - vs. 14-23. But when the impious desolator comes, then flee at once, for only in God's mercy will any escape from the unparalleled trial. False Christs will appear; but I have warned you.
 - vs. 24-27. After this in the midst of disturbances in the heavens the Son of Man shall gloriously appear and gather his elect.
 - vs. 28-37. As the budding tree tells of summer nigh, these things tell of his coming, yea, even in this generation my sure word predicts their fulfillment. The time only the Father knows. Watch and pray as the porter watches for his absent master, uncertain of his coming.
 - vs. 1-37. When Jesus had said that the temple would be totally destroyed and his disciples inquired the time and the sign of those things, he replied: When a season of social and physical disturbance is past and though persecuted for my sake you have preached everywhere, when, finally, the impious desolator is come, flee from the awful trial that shall follow. After it, with portents in the heavens, the Son of Man shall appear. These things are coming in this generation. The Father alone knows the time. Watch and pray.

V. The Material Applied.

WATCHFULNESS. 1. A needful element in the Christian life in view of the coming of the Christ, which is 1) uncertain, 2) sudden. 2. The true spirit of watchfulness, 1) not anxiety, or 2) constant thought, but 3) readiness as manifested in (a) fidelity to present duty, (b) striving after perfection of character.

STUDY XXIV.—THE TRAITOR. MARK 14:1-11.

Résumé. 1. The circumstances of Jesus' departure from the temple. 2. An outline of the discourse on the Mount of Olives. 3. The interpretation of that discourse.

I. The Material Analyzed.

Read carefully Mark 14:1-11, and be able to make a definite statement concerning each of the following points, e. g.:

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| 1. The time (v. 1a); | 4. the protest (vs. 4,5); |
| 2. the counsel of his foes (vs. 1b,2); | 5. the reply of Jesus (vs. 6-9); |
| 3. the scene at Simon's house (v. 3); | 6. the traitor (vs. 10,11). |

II. The Material Compared.

1. With Mk. 14:1-11. cf. Mt. 26:1-16; Lk. 22:1-6; and note points in Mt. 26:1-3,15; Lk. 22:2-6.
2. Compare 1) Lk. 7:36-50, and from (a) internal resemblances, (b) differences, (c) relative position in the Gospel narratives, seek to determine whether these are two accounts of the same event; 2) John 12:1-8, and study in a similar way.
3. If John 12:1-8 be regarded as narrating the same event as that of Mk. 14:1-11, 1) determine which gospel presents the true chronological order and 2) note the light it throws upon Mark; (a) the woman; (b) the guests; (c) the objector; (d) other points.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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| 1) V. 1. (a) <i>After two days</i> ; i. e. counting from the events of Mk. 13. Cf. Mt. 26:1.
(b) <i>Not during the feast</i> ; how and why was this plan changed? | (e) <i>Brake</i> ; (1) peculiar to Mark; (2) reason for breaking? |
| 2) V. 2. <i>For</i> ; note (a) the reason for the "subtlety" and the delay; (b) the feeling of the people toward Jesus. | 4) V. 5. (a) <i>May</i> this be regarded as a large sum? |
| 3) V. 3. (a) <i>In Bethany</i> ; either (1) immediately after Mk. 13:3; or (2) at the time of Mk. 11:1. Cf. John 12:1.
(b) <i>The leper</i> ; could he have been so at that time? Cf. Lev. 13:45,46.
(c) <i>Sptkenard</i> ; (1) for meaning cf. margin R. V.; (2) note the use of ointments among ancient peoples.
(d) <i>Poured</i> , etc.; the significance of such an act, (a) in general, (b) her purpose, (c) Jesus' interpretation. | (b) What may be inferred as to the social position of the "woman"?
(c) <i>Murmured</i> ; lit. "wroth-with." Cf. Mk. 1:43. The spirit of this criticism; cf. John 12:6.
5) V. 7. Note the twofold argument drawn from (a) the person; (b) his circumstances.
6) V. 9. <i>Whole world</i> ; what light upon the insight of Jesus? Cf. Mk. 13:10.
7) V. 10. <i>He that was one</i> , etc.; emphatic; cf. Lk. 22:3. |

2. GENERAL TOPICS.

Judas Iscariot. (a) Gather the facts in relation to Judas as given in the following passages: Mk. 3:19; John 13:29; 6:70,71; 12:5,6; Mk. 14:10,11; John 13: